

The University of Christ

IGNATIUS W. COX, S.J.

*Address to the graduates of Canisius College, June 11, 1928 by the
Reverend Editor of the "Jesuit Missions"*

"SIMON, Simon, behold Satan hath desired to have you that he may sift thee as wheat—but I have prayed that thy faith fail not—and you being once converted confirm your Brethren" (St. Luke xxii, 31-33).

Holy is the custom, ancient the practice, sacred the tradition, whereby you assemble here in solemn conclave to receive the parting admonition and the lasting benediction of your Alma Mater. You go forth as the graduates of a Christian college. There are many such and yet there is only one—for the many are part and parcel of the one great university founded twenty centuries ago by Jesus Christ. In that school was taught for the first time a code of conduct, a code of life-philosophy, and a code of religion, which revived and rejuvenated the world. It is the pride and crown of glory of your college, as of any Catholic school, that teaching the same triple code—it is a unit in that larger University of Christ—from which alone can proceed the life-giving doctrines, capable of bringing salvation—individual, social, political, moral and religious—to the much harried world of today.

The tradition of parting address is not only deeply rooted in the history of your own institution, but harks back to that sacred occasion when Jesus Christ the great teacher, the Way, the Truth, and the Life, having instructed His disciples for full three years in His triple code, solemnly at the Last Supper addressed to them in words of undying memory the first address to Christian graduates. He spoke in accents of tender sweetness, He stirred up their ambition and determination. He fanned to a bright flame their hope and love and faith and, when the emotions felt by all were expressed by Peter, Prince

of the Apostles in the resolution, "Lord I am willing to go with Thee both to prison and death," Christ uttered that solemn warning, "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat—but I have prayed that your *faith* fail not—and you being once converted confirm your brethren."

DISCIPLINE OF THE YEARS

You, too, have been for years in the University of Christ. You have been schooled in secular learning, yes, but what is infinitely more precious, you have been *disciplined* in a code of conduct, in a code of life-philosophy, in a code of religion, which alone—I speak advisedly and wish my words to bear their full import—which alone can bring happiness and peace, whether individual or social or religious. If you have caught the meaning of this triple code, if you are at all worthy of the name of your Alma Mater, of what Canisius is and what Canisius stands for, a college of Christ, standing for the triple code of Christ, then, as you have come to the parting of the ways and as the hour approaches, when in the morning of life, you must say a last, long good-bye to the embattled walls of Canisius, then, the strong fire of a great undying faith in her fundamental teaching is burning in your hearts, and a stern resolution born of that faith is steeling your wills, to be unflinchingly true to her triple code, forever.

But Alma Mater, wise in the ways of men as she is wise in those of God, knowing the future by her experience of the past, with a mother's anxiety tugging at her heartstrings and mindful of the example of her Divine Master, says to each of you, as Christ to the Prince of the Apostles: "Satan hath desired to have you, that he may sift you as wheat, but I have prayed for you, that your *faith* fail not."

From the moment you leave these sacred portals, your faith, the faith you have in your code of conduct, in your life-philosophy, in your religious code, will be sifted as wheat and tried as gold in the furnace. And just as Jesus Christ predicted the trial of faith for the Apostles and the graduates of his own University, so He pointed out unmistakably by His own typical temptations in the desert, the general form and scope of this threefold trial.

THE FIRST TEMPTATION

For after forty days of lonesome fast in the desert, with body emaciated and hungry for satisfaction, the devil approached Him and said: "If you be the Son of God, command that these stones be made bread." It was a temptation to diffidence and lack of confidence in God's providence. It was a temptation to provide bodily sustenance otherwise than as God intended. The force of this temptation as it meets you in the daily jar and fret of life will make itself felt in a growing lack of confidence in the reality and presence of God's Providence. You must get bread, you must get money, you must get on. But you must get these honestly and according to your code. You who enter business will be sifted as wheat, when that opportunity comes, which comes once to all and perchance many times to one, to get on without honor, to reap bread from stones, to get rich according to the code of the world—but not according to the code of Christ. You future lawyers will be sifted, when success, honor and worldly preferment will be within your grasp if only you will let down somewhat the strictness of your code of conduct. You future doctors will be sifted, when wealth and affluence knock at your door, soliciting you to practices which the world applauds but which are fundamentally opposed to the code of Canisius and the code of Christ. You all will be sifted, when you learn practically, that children, or the sanctity and permanence of marriage, or honor and honesty, sometimes bar the way to worldly success. You will be sifted as wheat again and again, when with body and soul hungry for satisfaction, for sense pleasure, for success, you must choose practically between the code of the world and the code of Christ. Remember, then, when you would fain reap bread from stones, or fruit from thistles, remember the parting words of Alma Mater: "Satan hath desired to have you that he may sift you as wheat, but I have prayed that your *faith* fail not." Oh, let it not falter or fail—lift up your eyes in temptation and see Christ, the Way of life standing by, and answer the tempter in the words of Christ—"Not in bread *alone* doth man live but in every word that proceedeth from the mouth of God."

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THE SECOND TEMPTATION

Scarcely had this first temptation passed for Christ, when He was led by Satan to the pinnacle of the temple, whence looking down He could see the glories of God's house and the throngs of worshippers within. "If thou be the Son of God, cast thyself down, for it is written: that He hath given His angels charge over thee and in their hands shall they bear thee up lest perhaps thou dash thy foot against a stone." It was a temptation to presumption and vainglory, a temptation to put a false value on the esteem of the people gained at this useless manifestation of power. The force of this second temptation will attack you again and again in your future life, soliciting you to the presumption and assumption of false standards and false valuations. You have learned here a philosophy and an attitude towards life which runs counter to the philosophical code of the world. The world has lost all real sense of values because it has experimented with and practically adopted the unsound philosophies which explaining only a part of human life and activity will ever remain lopsided in theory, and topheavy in practice, and blighting in their results. The philosophy of the world today is pragmatic; it makes utility and success, the test and standard of the true and good. The philosophy of the world is materialistic; it is hemmed in and bound down by matter, and cannot rise to a view of life that transcends matter. The philosophy of the world is positivistic and humanitarian; it makes sense experience, the test of truth and humanity the object of worship. The philosophy of the world is atheistically evolutionary; it restricts the origin of life and the end of life to time and the world and matter. Hence the philosophical code of the world, human life has lost the sanctity, the meaning, the glory wherewith it is crowned in your philosophy.

MODERN PHILOSOPHY

Modern philosophy has plucked from the heart of man his dreams, his aspirations, his ideals. Man once had faith in ideals that towered heaven-high over things of sense; from thence hope sprang eternal in the human heart, and love crowned all with glory. Man once had faith in the family ideal, and that faith is faltering. Woman once

had hope in children, and that hope is being blighted. Man and woman once believed and hoped in holy, lasting love, and licence is being worshipped in its stead. Modern philosophy has degraded man to a beast, robbed him of his place as crown and masterpiece of creation, plucked from his heart the glorious dream and visions that made him great in the ages of the past. Your philosophy is the sound philosophy of the past. It is neither onesided nor topheavy. It is well-rounded and gives place and scope to the many angles of life. It exalts you above the world and time and space. It widens out life's horizons till they meet eternity and the infinite. The world will call on you again and again with siren voice, to cast yourself down from your tower of tradition. It will tempt you to change your attitude towards life and make your standards of value practical. It will by subtle guile and cunning call upon you to prefer body to soul; success to sanctity; social prestige to sincere simplicity; matter to spirit; appearances to reality; time to eternity; false science to true faith; boisterous hilarity to holy hope; coarse cynicism to Christlike charity. But trust not to the tempter. The false standards, the false valuations, founded on the false philosophy of the world will never bear you up in the crises of life. They have failed to bear up the world in its present crisis. When temptation comes as it will come, day in and day out, to change your philosophy, to estimate and evaluate life in terms of the worldly code, remember the parting prayer of Alma Mater: "I have prayed for you that your faith fail not." Let your faith in your code of philosophy fail not. Trust not to a false code—remember your code is founded on Christ's eternal truth. It is true with His truth and only the truth will make you free.

THE THIRD TEMPTATION

Defeated in this conflict, the devil next took Christ up into a high mountain and before His eyes spread out in vision all the kingdoms of the world and the glory of them: "All these will I give you, if falling down you will adore me." Here was a direct appeal to win Christ from the service of God by the fascination and glory and pomp and circumstances of worldly wealth and greatness. It would be long but quite possible to show how effec-

tive this temptation has been on the false forms of Christianity. One after one under the impulse of this temptation have the great truths of Christianity been tossed aside. In the sixteenth and seventeenth centuries men denied the Divinity of the Church, in the seventeenth and eighteenth centuries the Divinity of Christ, in the eighteenth and nineteenth centuries the Divine origin of the Scriptures, in the nineteenth and twentieth centuries the Divine origin and immortal destiny of man. Worldly men are today under the sham and tawdry tinsel of such words as *progress, science, culture, modern views*; they have stripped Christ of His Divinity, crucified Him anew before the world, and mocked Him as bitterly as He was mocked on Calvary. Not long ago New York City was filled with the noisy utterances of so-called progressives denying the Divinity of the Church, the Divinity of Christ, the Divinity of the Scripture, and exalting and deifying worldliness. "All these will I give you, if falling down you will adore me." You will feel this temptation again and again in a thousand subtle forms. You will find wealth and social prestige and culture and refinement all allied against the Divinity of your religion. The world will allure, entice, provoke, engender doubts, present itself under all its hypnotizing fascination to win you from your code of religion. In these moments remember again the parting words of Alma Mater: "Satan hath desired to have you, that he may sift you as wheat, but I have prayed that your faith fail not." Oh! let it not fail! See Christ standing by, not only the Way and Truth, but also the Life, and answer Satan in the words of Christ: "Thou shalt adore the Lord, thy God, and Him only shalt thou serve."

GREAT DEEDS FROM GREAT FAITH

Then, men of Canisius, with your faith stronger after sifting, refined as gold in the furnace, go forth and confirm and strengthen your brethren. Great deeds are only born of a great faith. The man of faith is the dreamer of dreams and the mover and shaker of the world forever it seems. The world was never in more need of men of faith. "If we cannot teach our young men to have faith," said Meiklejohn then of Amherst to the Harvard Liberal Club, "then indeed are we damned."

And many nations are damned today. Why? They have lost practical faith in a Christian code of conduct, in a Christian philosophy of life, in a Christian religious code. They yielded to the triple temptation. They built up a wondrous material civilization, unrelieved by the beauty and art and faith of the Christian middle ages. Then came the greatest war in history, and thinking men the world over can see that history has no failure to show equal to the breakdown of modern material civilization.

These nations will be forever damned, an echo and memory of the past, unless they can bring forth leaders, men of faith, in Christ's code of conduct, Christ's philosophy of life, Christ's religious code. And our own country, what does she need above all? Leaders with a great faith in their hearts! And if those leaders come not from Canisius and like colleges, towers and citadels of faith, units in the one university of Christ, then indeed is our country doomed. From the University of Christ alone can come the leaders and the doctrines capable of bringing salvation, individual, social, economic, political and religious to the world of today.

STRENGTH OF ONE MAN

Think not that you as individuals are weak and insignificant or powerless to stem the rising tide of infidelity. One man with a great faith in Christ's triple code is legion! The Apostles went forth weak and ignorant, but strong with a mighty faith in the code of Christ. They went forth to conquer a paganism that had entrenched itself in a thousand embattled points of vantage, in government, in culture, in literature, in religion. The Apostles had but one weapon, a burning faith in Christ's triple code; and with that they kindled a fire that swept from heart to heart until the world was won to Christ and was one with Christ.

And you, men of Canisius, with a great faith in your hearts, can bring a great hope to the world. If you have a great faith, you will stand out in the open, when Christ's code of conduct is attacked. You will not leave the field undisputed to these vulgar hawkers of immoral practices, men and women, filling the air with vile propaganda, on sex, on birth control, on divorce. You will stand up and fight back like men, in your sphere, in your

community, in your city. You will denounce the sham and false philosophies, the unsound logic and captious reasoning, which are fixing the standards of value and the life-philosophy of millions. If you have faith in your religion, you will come out into the open, when the Divinity of the Church, or the Divinity of Christ, or the Divinity of the Scriptures are attacked. If you have a great burning faith you will leave nothing to others—you will be a crusader always battling for the triple code of Canisius. And contrary to what you expect, you will win respect, admiration, imitation, following. The sparks of faith which fall from your heart will kindle the hearts of others and leap like a prairie fire to their conquest.

Men of Canisius, going forth as graduates of Alma Mater, you are marked men and cannot decline or escape from the leadership which all expect from you. Canisius, your country, your Church, and God expect you to confirm your brethren in the triple code of Christ. Henceforth you are on trial before the courts of men, and may you bear yourselves as men of Canisius, graduates of the University of Christ.

RUSSIAN MARTYRS

You perhaps have read how those late martyrs bore themselves before the Soviet Court of Russia. "Do you know," one was asked, "that under an article of the penal code it is a crime to teach children religion?" "Yes, I know that." "And will you continue to teach?" "Yes, with God's help I will." "Rome teaches you this," yelled the prosecutor, "and Soviet Russia teaches the contrary. Which will you choose, Rome or Red Russia?" In the deep silence which followed the voice of the young priest rang out like the voice of an early Christian in the Flavian Amphitheater, "Rome," he said, with a smile. Men of Canisius, you go forth to a world that hates the triple code of Canisius as bitterly as the Soviet hates Christianity. Do you know that your code of conduct, your code of philosophy, your code of religion is contrary to the code of the world? Canisius has taught you this code, and the world teaches the contrary. Which will you choose, Canisius or the world?

Men of Canisius, what is your answer, as there hovers above you now that long line of saintly men who

have taught the triple code of Christ within these sacred walls till the very air is redolent with their teaching? What is your answer as there stretches before you the vision of the sons of Canisius who have passed through the fire of temptation and have died crusading for the truth? What is your answer as Alma Mater stands, her hands raised in benediction, her lips in prayer: "Satan hath desired to have you, that he may sift you as wheat, but I have prayed that your faith fail not?" What is your answer—what must it be? Alma Mater! Your hopes, your prayers, your love be with us as we go! Alma Mater! The Apostles failed not, the martyrs failed not, the confessors failed not, and the faithful sons of Canisius fail not, Alma Mater, fail not!

The Duty of Citizens

MOST REV. JOHN T. McNICHOLAS, O.P., S.T.M.

Archbishop of Cincinnati

*Sermon delivered in St. Peter's Cathedral, and reprinted from the
"Catholic Telegraph"*

THE number of laws written into our statute books by State, Federal and municipal legislators is almost incredible. To the informed man, the mental processes of legislators seem incomprehensible. The temperament and patience of the people in submitting without protest to laws that are manifestly uncalled for, laws which deprive them of the liberty which is their God-given right, are still more perplexing to the average man of common sense. Legislators, whether State, Federal or municipal, seem to think only of their power to enact laws on every possible issue. The limitations, set by Federal and State constitutions, and by city charters, seem to many of them an infringement on their right to control everything by legislation, something to be circumvented, whenever they so desire, by legal acumen and political sagacity.

If legislators recognized their limitations; and if our people realized more fully the meaning of liberty,

most of our legislative abuses would cease, and thousands of laws would be repealed.

It is necessary to ask for a careful consideration of some fundamental principles.

FUNDAMENTAL PRINCIPLES

The very fact that man is born into the world gives him a right to live. No power on earth can rightfully deprive the infant of the air necessary for life. The same is true of nourishment, clothing and shelter. These are not gifts of a government, or of charity agents, or of the rich. They are natural and God-given rights. They are prior to all governments and to every form of organized society. It is not rank Socialism, but solid, conservative Christianity, which has the sanction of the greatest teachers of the ages, to say that it is not stealing to take something which is necessary to keep body and soul together. This does not imply that one may neglect the means of securing the necessary food, shelter and clothing; but it does bring into relief the basic fact that every human being has the right to the essentials of life.

The perfection of man demands that he be organized. If he is isolated and forced to be entirely self-sufficient, he cannot attain his perfection. The whole human race presupposes contacts, marriage, social intercourse, interdependence and mutual helpfulness. The very purpose of organized society is not to go against nature, but to move with it; not to do away with human rights, but to safeguard them. A review of our current literature shows that human nature is not studied, and that its dignity and potential perfection are not appreciated. A survey of legal enactments proves also that the majority of our lawmakers do not consider it their primary duty to protect the inalienable rights of the people, but rather regard the enactment of arbitrary laws as their principal obligation. The obvious commonsense principle, that laws are made for the people and not the people for the laws, seems to be for the most part ignored by them.

The perfection of man presupposes his inalienable rights; and the exercise of these rights presupposes

guidance. Man is not free to secure food, clothing, shelter, in any manner that he wishes. He cannot take these things unjustly. Organized society in the regulation of these essentials must also be guided.

HUMAN LAW BASED UPON THE ETERNAL LAW

What is the source from which all guidance of individuals and governments springs? It is God and the eternal law emanating from God. For the teachers and law-givers who deny God, there is in reality no stable guidance. For them reason and human convention constitute a sufficient norm. They do not concede that reason rests on God and that human law is based upon the eternal law. For all who deny God, the guidance of individuals and nations rests in reality upon the physical power of a police force.

The true principle is that the supreme norm, both for individuals and governments, is the eternal law ordained by God. The Creator is the ultimate destiny of man. Union with Him is man's final happiness. All man's actions should tend toward God. The eternal laws point the way to God and to man's happiness.

Not all of God's laws are immediately and directly founded by Him. Many emanate indirectly through governments. The laws of all governments, however numerous and however diverse, must be derived from the eternal law, if they be truly laws. This perhaps is more clearly apparent when we consider human laws that are in actual opposition to the eternal law. Such laws have no binding force.

When we speak of the eternal law in general, we mean that force which binds everything in creation, by which man is governed by reason, the animal by instinct and the inanimate by the physical laws of nature.

DEFINITION OF LAW

If we ask for a definition of law, we will let St. Thomas, the greatest champion of truth, answer. "It is," he says, "an ordination of reason which advances the common good, enacted and promulgated by the legitimate authority of a community or government."

MUST BE REASONABLE

That which is manifestly absurd cannot be an ordinance of reason, and therefore cannot be the essential subject matter of a law. How many of our so-called laws violate this principle of reasonableness, not only in their subject matter but in their enforcement! We must, however, caution the individual that he is not the judge of the reasonableness of a law, and cannot therefore justify its violation. But not only can he initiate and encourage a movement for the repeal of a law which in the judgment of sane men is unreasonable and oppressive, but he should regard it as his duty to cooperate actively with those who are forming public opinion against it.

We have the clearest example of unreasonable and tyrannous laws in Mexico today—laws which in the judgment of the whole world constitute a blot not only on Christianity, but on civilization itself. The inherent and inalienable rights of the Mexican people, which each succeeding government of that country is bound to safeguard and respect in all its positive legislation, are utterly ignored. A terrorized judiciary has lost its independence, and a cowed legislature its liberty. A despot, intoxicated with his momentary power, makes a travesty of law, both in the enactment of oppressive legislation and its enforcement by unprecedently cruel measures. To him there is no such consideration as the reasonableness of a law. To him law means the power to command the arms of the soldiery against all who oppose him. It will be forever to our shame that we apparently have given our approval to this inhuman conception and application of law by maintaining unnecessarily cordial relations with the tyrants of Mexico.

LAWS MUST BE FOR COMMON GOOD . . .

It is essential that a law be for the common good of the people. An enactment that is intrinsically bad, and therefore of necessity works to the detriment of the community, cannot be considered a law and consequently has no binding force. Laws should be enacted for the

good of the great majority rather than for the favored few. All legislators, therefore, are bound by the very obligations they have assumed to work for the common good of their people. To secure benefits for the few at the sacrifice of the interests of the majority is to prostitute the very powers of their office. The bartering of votes by legislators, so common today, by which the interests of small groups are secured to the detriment of the majority, is a violation of the most sacred obligations of the lawmakers, obligations arising from the very nature of law.

This makes clear the duty of every citizen to vote only for thoroughly good and conscientious men for public office. Even more is demanded of us. Pressure should be brought to bear on entirely qualified men to accept these positions of public responsibility rather than entrust them to professional politicians who too frequently are neither qualified nor conscientious.

Laws must be made by those who are legitimately charged with their enactment. Usurpation of office or corruption of the ballot box does not confer the right to make laws. To have any part in the making of a law means that one takes upon himself the responsibility of imposing an obligation on others. It is clear, however, that the illegally elected legislator has no right to impose an obligation and consequently no right to enact laws.

PROMULGATION NECESSARY

Promulgation of a law must necessarily take place before it becomes effective. The law that is not known cannot be binding. Since legislators in the enactment of law can command, prohibit, permit and punish, they must take due precautions about the promulgation of law, so that injustice will not be done.

Considering the multiplicity of laws that we have today, the mania that lawmakers have for enacting them, and the disposition of the unthinking people to regard legislation as the solution of every problem and the remedy for every evil, it becomes the duty of informed men to set themselves resolutely against this abuse of lawmaking. Thinking people should be the leaders in a movement to bring legislators and the rank and file of

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our citizens back to a common-sense judgment of law. They will do well to encourage a movement that will lead to the repeal of hundreds of laws. They should strenuously oppose the action of busybodies which is causing the injustice of favors for minorities and control of majorities by small organized groups.

URGES DUTY OF VOTING

This activity demands that every citizen discharge conscientiously his obligation of voting in all elections. I very earnestly ask every Catholic man and woman of the Archdiocese of Cincinnati to vote in all elections. I ask priests to remind the faithful of their duty in this matter. Sisters of all religious communities should vote. All should be willing to make a sacrifice in order to discharge this important civic duty.

While priests will urge all our Catholic people to vote, they will never interfere with their liberty of action with regard to their party affiliations or the selection of candidates. There must be at no time a discussion of political issues or of political candidates from a Catholic pulpit. The parochial halls, however, can be and should be used for the free discussion of all issues affecting the general interests of the community and country.

Considering the practical impossibility of distinguishing political party from political party, it becomes all the more important that the personal character of the candidate for public office be the first consideration. The dishonest, the unjust, the intolerant seeker of public office cannot but prove a menace to the community. The holding of office may change his policy, but it will not change his principles. I do not hesitate to say that our Catholic people do not vote in sufficient numbers, that they are not sufficiently informed of the issues at stake in elections, or sufficiently active in civic affairs generally. I ask all our priests to help in awakening a healthy interest in whatever pertains to the good of this city and all the cities of the archdiocese. In urging this, I wish to make it unmistakably clear that I am espousing no party, no group of candidates. I am interested only in the common welfare of the community. As Catholics, we have a duty to our government which our religion

imposes and which should be governed by a supernatural motive.

I wish to make clear another point, and it is this, that in asking all our people to vote, I am not asking them to vote for Catholics. Let the voters rather consider the good qualities of the candidate—his integrity and his capability to serve the people in those things that belong to the State or to the city.

ADVISES NATURALIZATION

I further ask all Catholics living within the limits of the archdiocese who are not citizens of the United States to become so as soon as possible, and after gaining the franchise to exercise it with an informed judgment in all elections.

I deem it proper to say that, considering the present form of government in this city—and the Church is attached to no particular form of government, but is always found the supporter of every legitimate government—there is the obligation of paying special attention to the candidates seeking office. I wish to say this at this time, when an election is far distant and when no political interpretation can be attached to my words. Our form of government in Cincinnati is practically non-partisan, and it is therefore most important that party lines be disregarded and that only genuinely good and competent men be voted for. Whatever our people can do to induce the best men of the community, regardless of creed or party affiliations, to accept the responsibility of public office, they should regard as a duty.

PRAY FOR OFFICIALS

I direct priests to remind the faithful of their obligation at all times to pray for those who are our civic rulers. We believe their authority to be from God. We should ask for them the light and direction of the Holy Ghost, that in all things they may do what is best for the people whom they serve.

Education

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the graduating class at the College of St. Francis Xavier,
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EDUCATION is the moulding and training of man's faculties or powers, physical, mental, moral, and spiritual. In that these powers are plastic, they can be moulded; in that they are pliable they are capable of being trained. Education begins with our birth into the world, and ends only when life is extinct. It proceeds in the order given, first the physical, and then the mental, moral, and spiritual. And the moulding of the three elements last named constitutes what is known as character.

Physical education, as I have intimated, begins in the cradle. Even in this man differs from other animals. The child has to be taught how to use its physical faculties; its hands and feet; how to walk and how to talk. But the young animal comes into the world with the in-born predisposition to use its powers aright. It utters from the first the cries peculiar to its species, and walks or flies without being shown how. It is fully equipped at birth for the battle of life. And life for it is a battle; as some one has well said: nature is "red in tooth and claw."

All education has its physical basis. The sound mind requires the sound body for its unfolding. Skill in the arts and crafts comes by physical practice, by doing the same thing over and over again. So a habit is formed, a disposition grafted upon the powers of the soul, and, in the case of the manual arts, wrought in the nerves of arms and fingers. In fact, all education lies in the forming of habits which go with one through life. Man, as some one has said, is a bundle of habits, and the habits of the moral order are the virtues which enoble man.

The tendency today is to make too much of physical education, the development of the physical side of man's

nature which he has in common with the brute beast. It is physical skill and prowess that now win the plaudits of the world and make men be looked upon as heroes. But feats of physical courage and strength do not make man a real hero if the motive be not noble and unselfish. One who risks his life to save that of his fellowman is incomparably more of a hero than the one who crosses the Atlantic in an airship, fraught with difficulty and danger though the crossing be. Indeed this latter feat in a given case, may rightly be termed foolhardy rather than heroic.

It is mind that makes man susceptible of the moulding and training in which education consists. Because of its spiritual nature mind rises above the rigid laws to which matter is subject. Hence the subtlety and elasticity and manysidedness which characterize mental operations and make for the formation of habits technically known as the arts and crafts and sciences. In the acquisition of these man shows himself to be made in God's image and likeness, and through them achieves, by the conquest of earth and sea and air, the lordship bestowed upon him from the first.

Of all the faculties of the mind the noblest, because purely spiritual, are intellect and will. Higher education lies in the moulding and training of these. Scholastic studies perfect the intellect. They beget mental discipline, which is the education of the mind. It is not knowledge but training that educates the mind, not a vast store of information on many subjects but the thorough mastering of a few. The educated man is not one who can think again the thoughts of others, but, one who has learned to think for himself. "He taught me," says Newman, of Whately in the "Apologia," "to see with my own eyes and walk with my own feet." He could not have passed upon his tutor a higher eulogy.

But I am concerned rather with the discipline of the will, which is the main factor in the formation of character. The education which overlooks the moral faculty in man is pitifully lopsided. The pursuit of knowledge is indeed worthy of our best efforts, but the true goal of human endeavor, is to be good.

The ultimate, and I will say supreme purpose of education is thus the formation of character; and char-

acter stands foursquare on the great moral virtues which are therefore called cardinal, because all the other virtues hinge on them. These are, as you know, prudence, justice, temperance, and fortitude. The Greeks of old set great store by them, as indeed have done all civilized peoples, all who have aimed at what is highest and best in life.

THE CARDINAL VIRTUES

Prudence is first. The Greeks called it the charioteer of the virtues. It served to guide the other virtues, and keep them in the straight way. If you go too far to the right or too far to the left, you leave the beaten path of virtue, and run into the rut of vice. When fools, says Horace, the Roman bard, shun vice they rush to the opposite extreme. Virtue lies in the golden mean. Prudence may almost be defined as the exercise of common sense in the things of the moral order. In the things of the physical world, its motto is "Safety First"; in those of the moral order its dictate is: Take no chances, run no risks, when virtue is in question. Failure to observe the motto results in many a serious accident by flood and field and highway; failure to comply with the dictate leads to many a grave lapse from morality.

Justice consists in the steadfast will to give every man his due. It regulates the relation of man with man, and is the most far-reaching of the moral virtues. The old Roman sense of justice expresses itself in the noble saying: *Fiat justitia, ruat cælum*—"Let justice be done though the heavens fall." This virtue affects not only individuals but societies and nations as well. As the inhumanity of man to man which makes countless thousands mourn has its roots in injustice, so have the troubles that disturb the social order and the wars that bring ruin and disaster upon nations. For peace is broad—based on justice, and in vain is peace hoped for if there remain in any nation a rankling sense of wrong.

Temperance is the virtue that curbs and holds in check our appetites and passions, lust, anger, and the appetite for food and drink. A strange perversion of ideas has led to a strange misuse of words and temperance is today understood by many to refer to strong

drink only. Some even identify it with total abstinence, and others have gone so far as to claim for the supporters of legal prohibition the exclusive right to the name of temperance people. To such a pass do wrong ideas in the moral order lead in the long run. Temperance is self-control, and only those who have attained to the mastery of self by subjecting to right reason their lower nature possess this virtue and have a realizing sense of what it means.

"I see the better course and approve it," said a candid old pagan, "I follow the worse." He lacked the fourth of the great cardinal virtues, which is fortitude. It is moral strength and courage, the strength to do and the courage to dare. In plain English it is backbone. There is a class of animals known as invertebrates. They are spineless, and stand lowest of all. So those who want fortitude are spineless in the moral order and stand very low in the moral scale.

Fortitude is shown not only in conquering the difficulties that beset the path of virtue but also in bearing up against adversity. This, in fact, is what the word commonly means now. And surely it is a great virtue, and greatly necessary, to suffer with patience and resignation the trials of life.

CHRISTIAN EDUCATION

The education that fits one to be a citizen of this world is built up solidly on the four great moral virtues that I have been speaking about. The education that fits one to be a citizen of the Lasting City is built on a higher plane, and rests upon the supernatural virtues of faith, hope and charity. This is Christian education, and this it has been your privilege to receive here. The foundation of it is faith, "the substance of things hoped for," so the Apostle describes it, "the evidence of things not seen." Hope springs from faith, and charity which is the bond of perfection, from the union of the two.

Charity, says the Apostle, hopeth all things. It is the love of God above all things for His own sake and that of one's neighbor as oneself for God's sake. This is the goal of Christian education and our predestined end. "Thou madest us for Thyself, O Lord," says St. Augustine, "and our hearts rest not till they rest in

Thee." The aim of Christian education is to lead us to this, the river of the waters of life, that we may slake the thirst of our souls for happiness at the fountain of truth, and goodness, and beauty, which is God Himself.

Graduates of 1928, let me close with the words I addressed to your predecessors of some twenty odd years ago: You have finished your work in school; think not that your education is complete. You have but laid the foundations on which all your life long you are to build. And what manner of building shall you rear on these foundations? A great painter of the olden times took for his motto: *In eternum pingo*—"I paint for eternity," meaning thereby an eternity of fame. And I say to you, built for eternity, not of fame which is empty but of life which is real.

Build then, for the life that fades not, the life whose goal is no other than God Himself. Do the work that falls to you in the world, and do it well. "Whatsoever thy right hand findeth to do, do it with all thy might." But in all that you do lose not sight of the Lasting City, let not your feet stray from the way that leads thereto. Build not for time, but for eternity; not for the body which quickly crumbles into dust, but for the soul which then begins to live truly when it has "shuffled off this mortal coil." Let yours be a building of God, a house not made with hands, founded on faith, raised aloft by hope, cemented by charity. Let it grow in grace and stateliness with the years, till it reach even to Heaven. Ever onward and ever upward—this be your motto.